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indefinite in its language as to be anything but convincing. In general we must say that the author has not proved to our satisfaction that this cycle of distichs was known in the fourth century, their very nature pointing rather to the sixth. The author deserves our thanks for bringing this question up again for discussion; he himself cannot and will not claim to have uttered the last deciding word in this matter. —W. MUSS-ARNOLT.

*The Boniface.* By the Rev. J. Gregory Smith, M.A., Hon. LL.D., Edinburgh. (London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co., 1896, 106 pp., 1s. 6d.) This little book is one of *The Fathers for English Readers*. It is made up chiefly from the correspondence of Boniface and from the *Vita Bonifacii* by Willibald, a companion of Boniface. The work is well done. Many interesting and central facts about the great missionary are brought out. An introduction gives some of the leading features of the state of Europe at this time. Then follow accounts of his early life, his "missionary skirmishes," his more serious and permanent work in Thuringia and Franconia. Boniface worked largely under the direction of Rome. While he was a man of independence, convictions, and persistency, he always sought advice in cases of peculiar difficulty. It is interesting to see that the church even at the opening of the eighth century is far advanced in corruption, and that this sincere man of action kindly but firmly rebukes these departures from faith and righteousness. The selections from his letters at the close of the volume throw light on the character of the man, and the reader will wish there had been many more of them. A good map is a great desideratum.—J. W. MONCRIEF.

*An Introduction to Theology: Its Principles, its Branches, its Results, and its Literature.* By Alfred Cave, A.B., D.D., Principal and Professor of Theology of Hackney College, London. Second edition, largely rewritten. (Edinburgh: T. & T. Clark; New York: imported by Chas. Scribner's Sons, pp. xiii + 610, \$4.50.) This revised edition of Dr. Cave's most useful work, though, as the author says, largely rewritten, differs rather in detail than in essential characteristics from the former edition. Aside from the revision of the lists of books, the most notable changes are as follows: The section "What is Religion?" has been rewritten, the matter on pp. 47-57 being largely new. Pp. 77-9 and 87-9 show revision and enlargement. Pp. 123-

45, devotional books, and books on theology in general, and pp. 327-40, on biblical archæology, are almost entirely new matter. On the other hand, the section entitled "Outline of Natural Theology," contained in the old edition, pp. 144-8, has been omitted from the treatment of that subject. The work is characterized by a broad and just conception of the field and sources of theology, and its lists of literature on the various themes, though of course not complete, are judiciously made up. Alike for its exposition of the relations of the different departments of theological science to one another and for its bibliographical information, it is a most useful handbook for all students of theology.—ERNEST DEWITT BURTON.

*An Ethical Movement. A Volume of Lectures.* By W. L. Sheldon, Lecturer of the Ethical Society of St. Louis. (New York and London: The Macmillan Co., 1896, pp. xvi, 349, \$1.75.) This book reveals the workings of an earnest, grave, and essentially conservative mind. One feels that its author has made no changes from the accepted religious tradition lightly or light-heartedly. Though his emphasis is on ethics, which he believes to be possible without religious faith, he is throughout reverent toward religion; he speaks of the "sublime sacraments of the church," and his ultimate aim appears to be by throwing the stress on moral issues to be able "to restore the right hold for religion." Sometimes, indeed, ethics is made into a sort of religion of itself, and, in one place, he even says that it will be the "one surviving standpoint for the future religion and the future church;" but it is possible that this is an exaggeration—he confesses that to give ethics its true place in religion once more it "may be even necessary to give to this aspect an exaggerated degree of interest." Ordinarily, however, he uses "religion" in its commonly accepted sense—and the student of religious psychology and philosophy proper will find food for reflection in such chapters as "Being Religious—What it Means," and "How People of Many Minds Can Use the Word 'God.'" The author's treatment of marriage, government, property, and social ideals is cautious and conservative—some will say at points ultra-conservative; as to marriage he says, "I take my stand with the Roman Catholic church." A characteristic chapter is "The Difficulty for the Idealist in Taking Sides on Questions of the Day." Everywhere one feels the stress of a strong nature, conscientiously weighing its duty, hesitating to act in any new way till fully assured, but capable of powerful action when conviction is reached. Mr. Sheldon modestly speaks of his as only a